CATHOLIC · ACTION ·

Vol. XXVIII, No. 7 July, 1946

WHAT IS CHRISTIAN SOCIAL LIVING?

MARY SYNON

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N.C.C.W. CALL TO CONVENTION

INSIDE JOB

Papal Appeal For Crusade of Expiation

A NATIONAL MONTHLY PUBLISHED BY THE NATIONAL CATHOLIC WELFARE CONFERENCE

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FACTS ABOUT THE
NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and* CATHOLIC ACTION, *monthly publication,* N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life, and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 7,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau,* sponsors two weekly nationwide radio programs—the Catholic Hour over the National Broadcasting Company's Network, and the Hour of Faith over the American Broadcasting Company's Network—and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic Organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuits of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

Monthly Publication of the

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXVIII, No. 7 JULY, 1946

OUR COMMON CATHOLIC INTERESTS

FROM June 9 to 13 the Catholic Hospital Association of the United States and Canada held its thirty-first annual convention in Milwaukee, Wis. The mission, work, programs, and problems in the Catholic hospital field were treated in the various sessions and much thought given to their handling.

Catholic Hospital Association Meets For Study of Work

Resolutions adopted by the Association reaffirmed the principle that in computing per diem costs of hospitalization in Catholic hospitals maintained by religious Brothers and Sisters that equitable compensation for the services of the religious must be included as an identifiable item in the computation of per diem operating cost; recommended that Catholic hospitals give prompt consideration to development of formal personnel policies and practices; resolved to continue the support of the Inter-American Hospital Association as a means of fostering closer relations with and increasing assistance to Catholic hospitals in Central and South America; urged cooperation with the program and plans of the Veterans' Administration for the hospitalization of veterans; and another urged a coordinated public relations program for each diocese.

In his opening address to the convention, Father Alphonse M. Schwitalla, S.J., reelected president of the Association for the coming year, said Catholic hospitals must maintain "supernaturalism in the service of the sick," which is their most distinguishing mark. The preservation of this supernaturalism is especially important, he said, because it is "most endangered by the spirit of the times and the pressures arising from the war and the post-war period."

This supernatural spirit, Father Schwitalla continued, must be "the integrating factor in the life of the Catholic hospital." It must be dynamic, he said, constituting "the real source of strength," supplying "the motives of our actions."

THE statistical picture of the Church is interestingly set forth in 1344 pages of the *New Catholic Directory*, published by P. J. Kenedy and Co., New York City. An additional section (280 pages) is devoted to Canada and Newfoundland, Eire and the British Isles.

New Official Directory Shows Catholic Expansion for the Year

An increase of 438,453 over the 1945 total brings the Catholic population in continental United States, Alaska, and the Hawaiian Islands to 24,402,124. The converts during the year were 87,430, an increase of 2,522 above the total for last year. The increased growth in the United States is further indicated by an increase in priests, brothers, sisters and institutions, as well as by the addition of a new diocese and four new Cardinals. Progress in various activities is also recorded, particularly in the field of education.

THE SPIRIT OF CATHOLIC ACTION

Reverend Charles A. Hart

IT GOES without saying that the spirit of Catholic Action should be the spirit of Jesus Christ who is Head of the Mystical Body that carries on Catholic Action. We have considered that His invitation: "Learn of Me because I am meek and humble of heart," emphasized the loving spirit which the heart traditionally symbolizes. Our love is better than our knowledge. But this important injunction of Our Divine Lord has still more to offer for guidance of the Catholic Actionist. It tells him that the spirit of Jesus Christ, which is His charity, is rooted in humility. Every saint of course must have charity in order that he may have union with God. But as star differeth from star in glory, beyond this basic virtue each saint presents his own personal aspect of sanctity. Jesus tells us that His humility is the summation of Himself. In His human nature this would be expected. The nearer one is to God the smaller that human being appears. The bigness of pride in self can only occur in a person who has receded a very considerable distance from the infinite perfection and power of God.

In Jesus Christ the human nature was actually united to the divine nature through the Second Person of the Trinity. Hence there was a perfect estimation of that human nature for Our Lord; a complete understanding of His very being and every goodness in it as a gift of God. Thus He had that exact appreciation of Himself that is the very definition of humility. This virtue asks no underrating of self. It opposes only the overestimation which is born of pride. Humility seeks just judgment. It accounts for that deep reverence of His heavenly Father that Jesus constantly expresses in the pages of the New Testament. Knowing so thoroughly how "every good gift and every perfect gift is from above, coming down from the Father of Lights," He could consider every human goodness in Himself with perfect detachment, neither minimizing nor magnifying it because it was not His own any more than was the human life out of which the goodness arose. He could look upon the goodness of others also with the same detachment, and praise it as glorifying God, the Author of all goodness. This must likewise be the humility of spirit of His co-workers. They must also understand why humility is so absolutely necessary in every phase of their high enterprise.

In accepting our human nature to teach us humility Jesus did not take sin. "Which one of you can convict Me of sin," He says truthfully to His tormentors. But He did take all the consequences of sin which, being itself a root disorder, breeds always misery, suffering, misunderstanding, injustice, ingratitude, defeat and death. From none of these wages of sin did Jesus ask one iota of exemption. He was one of a sinful race though personally without sin. He labored mightily to oppose injustice, hatred, lying, dissension, and in a word all the disorder of sin in the world of His day. But in His humility He saw that as Head of sinful humanity He had no right to expect that the fruit of sin would be prevented by His valiant labors for individual and social justice, for kindliness and decency in human affairs. Nor did the fact that these latter did not follow from His efforts in any way discourage Him or make Him bitter. He went on opposing evil to the very last moment of His earthly life. At that time He appeared to fail but we know that He was really gloriously triumphant in the magnificent example of heroic courage He has left for men of all ages. It is such a character that He has impressed upon all His true followers. Like Him they will spend themselves and be spent, fighting everywhere the consequences of the disorder of sin, seeking to replace them with truth, justice, and mercy. But like Him also they can never forget that a sinful race may not rightly claim such truth, justice and mercy for their due. Like Him they will continue to labor without bitterness in the face of the constant defeat that is the wage of sin. They will in a word have become meek and humble of heart.

Editors and Publishers Meet in Convention

DESPITE its sessions coinciding with a strike that paralyzed the rail transportation of the nation, the thirty-fifth annual convention of the Catholic Press Association attracted to Boston editors and publishers from all parts of the United States. It was one of the most significant and most largely attended meetings in the entire history of the organization.

Highlight of this first post-war gathering of Catholic press leaders, who were able to look back upon most encouraging growth, particularly in the last twelve months, was the convention-dinner address given by Archbishop Richard J. Cushing of Boston, host to the meeting. Seldom has the role of the Catholic Press been more warmly praised, its steadily-increasing responsibility so clearly outlined, its workers so stirringly challenged to meet grave demands.

Archbishop Cushing said the Catholic Press "can be called an 'Angel' in the root sense of a Messenger from God to men," and that "with all due reverence, the writers of the Catholic Press can be called the Evangelists of our present day; the weekly and the monthly issues of your publications, although not divinely inspired, may be called the Scriptures of our times." "Everyone will know what I mean," he added, "when I call the Catholic Press the Fifth Gospel, the Gospel which records the activity from day to day of Christ and His Holy Spirit in the World."

The Archbishop of Boston said, "It is now more imperative than ever that we be well informed, and quickly informed of happenings all over the earth." "It is neither safe nor desirable," he added, "that our Catholic 'truth of presentation' remain dependent upon the vision of others. We must learn through Catholic agencies the news, good and bad, of the Catholic family all over the world."

His Excellency told the Catholic Press workers that it is for them to develop their professional skill and that "it is for all of us, bishops, priests and people to see to it that you have the widest possible opportunity to pursue your vocation." "We must," he said, "susbsidize, if need be, worthy correspondents in distant places; we must support bureaus and news centers; we must, even at the cost of sacrifice, provide for our writers and publishers every possible advantage known to their profession in this modern world."

The Most Rev. John Gregory Murray, Archbishop of St. Paul and episcopal chairman of the N.C.W.C. Press Department, also emphasized the important role to be played by the Catholic Press, especially now.

"At this particular time," Archbishop Murray said, "when the world is in such a chaotic condition, when men see clearly that something is definitely wrong, it is our opportunity as apostles of the Catholic Press to make our contribution to the enlightenment of mankind and the social reconstruction of the world demanded by Pius XI to avert the catastrophe through which we are now passing. . . . Each member of the Catholic Press has something to do which can only be done by him."

Bishops Thomas K. Gorman of Reno, Assistant Bishop of the N.C.W.C. Press Department; James L. Connolly, Coadjutor of Fall River, and Louis F. Kelleher, Auxiliary to the Archbishop of Boston, also took part in the convention.

The Rev. Paul F. Tanner, assistant general secretary, N.C.W.C., outlined the facilities and services available at N.C.W.C. headquarters, and invited workers in the Catholic Press field to have recourse to them. "At the N.C.W.C. we regard you as one of the most precious possessions of the Church," Father Tanner told the editors and publishers. "You are an integral part of the magisterium of the Church, and as such we are at your command."

A large part of the recent vigorous growth enjoyed by the Catholic Press in the United States was reflected in a statement by Frank A. Hall, director, N.C.W.C. Press Department. He said Catholic news has become so "compellingly important and interesting" that it has commanded reporting everywhere. Outlining steps already taken by the *N.C.W.C. News Service* to expand the handling of Catholic news from all over the world, Mr. Hall told the convention still greater advances are to be made in the near future.

Humphrey E. Desmond, general manager of *The Catholic Herald Citizen,* Milwaukee, was elected the new president of the C.P.A. The Rev. Paul Bussard, editor of *The Catholic Digest,* St. Paul, was elected vice president; the Rev. Andrew Weldon, O. Carm., editor of *The Carmelite Review,* Tenafly, N. J., secretary; and Joseph Gelin, managing editor of *The Catholic Universe Bulletin,* Cleveland, treasurer.—*Burke Walsh.*

WHAT IS CHRISTIAN SOCIAL LIVING?

MARY SYNON

DURING the past seven years—thanks to the great crusade in social education undertaken by the Archbishops and Bishops of the American Hierarchy—a three-word phrase, Christian Social Living, has come into widespread usage in our United States. From platforms it sounds upon the ear. From the pages of the press it meets the eye. Not only in educational circles, religious and secular, but in circles of wider social consideration the words appear and reappear.

Like a coin too often passed, the phrase has lost some of the sharp edges of its original minting. For the benefit of those not familiar with the pristine brightness of the words it is sometimes necessary to emphasize the intrinsic value of the idea so expressed. Every little while the question arises, What do you mean by Christian Social Living? What do you expect to gain by revising a system of education in order to teach it? What will it do for the nation and the world?

Christian Social Living is nothing more—and nothing less—than the application to daily living of the Great Commandment given by Christ to mankind. It is the putting into practice of the admonition to love our neighbor. How, though, does this application work out in relation to the great social problems of today?

The greatest immediate problem is, of course, world peace. The complete practice of Christian Social Living would mean a world rid of nationalisms, divested of suspicions, stripped of the causes of wars. This is an end to be attained rather than a means of attainment. The means of attainment goes far deeper than the nation. It goes back to the souls of the individuals who make up the nations. That is where the work of the Church is done. The Church teaches that every human being must not only recognize his own dignity as a child of God but he must recognize that his fellow-man has the same dignity. He must respect that dignity. The rights of the citizen of Egypt or of India are to be respected as definitely as the rights of the citizen of Vermont or of Nebraska.

Nearer home, Christian Social Living means recognition of the rights of other American citizens. The rights of the workingman have been defined in the great social encyclicals of Pope Leo XIII and Pope Pius XI. A pattern for the Christian Social Order has been set in the *Quadragesimo Anno*. Upon another stormy front, the rights of the Negro have been set forth, not controversially but as an inevitable outcome of justice. The right of the Catholic to combat intolerance from those of other religious beliefs is allowed; but the duty of the Catholic to combat his own intolerance toward people outside the Faith is more forcefully stressed. The duty of the Catholic to prove his good citizenship by honesty in politics, both as a voter and as an officer, is another point of emphasis in the general program of social living.

In knowledge that this kind of thinking and action can come only from long education the Church has put into effect in the United States the program of social training which is familiarizing not only children but adults in the principles and practices of genuine social justice. In 1939 the late Holy Father, Pope Pius XI, with amazing foresight of what was to come in world affairs, gave to the Catholic University of America a mandate to provide a system of education upon all grade levels designed to better the teaching of Christian social thought. The Archbishops and Bishops of the American Hierarchy implemented this mandate by the creation of the Commission on American Citizenship, an organization within the university for the express purpose of creating and developing such an educational plan. By a curriculum for the Catholic elementary schools and by publication of the *Faith and Freedom* Readers the Commission has already built the foundation of a system of social education.

This curriculum is being made the base of courses of study in many dioceses and archdioceses of the nation. The readers are already in use in more than 6,000 of the 8,000 Catholic elementary schools. Some dioceses have worked out attitude tests to measure the effect upon students of this social teaching. The results, although as yet only local, show that children in the schools are applying principles of Christian social living to their own problems. This kind of thinking, carried into their later lives, bids fair to create at least a nucleus of good citizenship which should be leaven for the entire nation in days to come.

Hope that the program may transcend national boundaries has been aroused by the interest manifested in it by educators of other lands. Representatives of the Belgian government, scouting the United States for programs of social education,

found the program of the Commission to be the only general social educational program in use in the nation. They also found it usable, with certain changes of detail but not of essence, for the schools of Belgium and are now considering its adaptation. Representatives of the government of the Netherlands and of Austria have made the same discovery. The educational division of the American military government of Japan is also referring to both curriculum and readers of the Commission in building a new school system. Some American public school systems have already inaugurated plans of social education strikingly similar to the Curriculum on *Guiding Growth in Christian Social Living*.

To any mundane power the task of reeducating the world into the practice of Christian social living might seem too great to be undertaken. To the Church, there is nothing new in such a program of social education. The problems of today seem new to us; but the basic qualities of man which create them remain much as they were when the Church began her work. For the teaching of the Christian Social Order began with the public teachings of Christ—His doctrine of the brotherhood of man under the Fatherhood of God.

It was then—as it is now—a doctrine which, for all its simplicity, men found hard to understand and to accept. It was based on two elements only: love of God and love of one's fellow man.

As a religious ideal the doctrine of Christ was easy of acceptance. As a social element, however, it was dangerous as dynamite to the lords of the world; and because then, as now, their power extended over the minds as well as over the bodies of many of the multitude, the doctrine of Christ won its way all too slowly into the souls of many of those who might profit, even in this world, from its establishment. It did, however, make its way. It conquered Rome and destroyed Rome's social injustices. It freed slaves. It uplifted women. Without pomp in a place of pomp, without human power in a time of human power, the doctrine of Christ, a doctrine of human freedom and equality as well as a doctrine of divine authority, entered the empire. It ran full tilt into all the opposition that a privileged paganism, threatened by its tenets, could lift against it; but within two centuries it had permeated that empire. In the century that followed it transformed it.

By what method had this result been achieved? From its beginning in Rome the Church had utilized an educational method as revolutionary as its social doctrine. Until the coming of Christ knowledge had been regarded as the exclusive right and privilege of the higher classes. The Christian schools, conducted in the homes of converts or in the deep privacy of the Catacombs, made no distinction between free men and slaves, between barbarians and citizens of Rome.

Converts were taught not only the essentials of dogmatic theology, but also those passages in the Gospels which defined their relations to one another.

It was in the teaching of these relations that the home schools and the catacomb schools expounded the social doctrine of Christ and laid the base for those later teachings which expanded into the widened area for social science. Primarily, Christianity was a religion of personal relationship. The Apostles had *known* Christ. Men who had known the Apostles passed on the tradition of His teachings, of His personality. In the Blessed Eucharist men came into communion with Him; the Church was living; and, being a living organism, it dealt with living issues.

Slavery, the degradation of womanhood, the murder of children—all these were evils to be fought and conquered, not by legislation, but by the teaching of men and women in their own rights and in their duties to others.

This teaching was the great river of Christian education. Sometimes, in the centuries that followed, it was to gleam in the sunshine of open spaces. Sometimes it was to run underground, only to reappear wider, deeper than it had been before its submerging. Always it was to flow enriching the soil of Europe even when it was least visible to the casual historian.

On this base the Church built a civilized Europe. Even though the defections caused by Protestantism broke down some of the most important social structures many still stood. Upon these civilization rested for a time. Finally, however, there arose those great social disorders which have extended into our own day. Then it was that the Church, coming once more into something of her former power, resumed her leadership in social teaching.

The work which is being done by the Church in the United States is only one phase of her great mission. It is, however, a phase of tremendous importance, especially since the eyes of the world are focused upon this nation. That is why the teaching of Christian Social Living in the Catholic schools of the country is something far deeper and wider than an educational experiment, however noble. It is the nucleus of a movement for the betterment of society, a demonstration of what Christ-like living may mean in our American democracy. Upon its success probably depends the future of all democracy: for only by Christian Social Living can a true democracy be attained and upheld.

LEGAL DEVELOPMENTS AFFECTING THE CHURCH

The National School Lunch Act

THE long and tedious legislative struggle to frame a permanent school lunch law came to a happy climax when the President signed H. R. 3370 as amended by the House and Senate conferees. As the President observed, the Congress deserved to be congratulated for its wisdom in enacting a law which was satisfactory to most people. It will bring the benefits of the lunch program to an increasing number of school children in both public and nonpublic schools. President Truman expressed the hope that "all State and local authorities will cooperate fully with the United States Department of Agriculture in establishing the cooperative school lunch in every possible community."

Several months ago both the House and Senate passed measures which afforded basic legislation for a permanent program of grants-in-aid to the States for the serving of nutritious lunches to children in any school which wishes to sponsor such a program. The two bills differed on two major points: The House version authorized an appropriation of $50,000,000 to the Department of Agriculture; the Senate bill appropriated $100,000,000. The Senate agreed to grant $15,000,000 to the Office of Education for nutritional education and the purchase of lunchroom equipment; the House refused to concur in this provision.

After much hard work the Senate and House conferees finally managed to draft a compromise proposal which became law when signed by the President. Public Law 396 has one title and vests complete control of the federal program in the Department of Agriculture. So that the program may be expanded into the rural areas and into the poorer schools in the cities, the Secretary of Agriculture is authorized to allocate to the States $10,000,000 for the purchase of essential lunchroom equipment. Because the conferees were unable to reach a compromise on the amount of the appropriation for the food, they decided not to stipulate any fixed amount, but to let the Appropriations Committees determine the annual appropriation for the program. It is expected that the appropriation will be 65 or 70 million dollars.

One of the major problems with which the sponsors of the legislation were concerned was the relation of the nonpublic school to the State educational agency. After it was decided that the Federal Government should yield its immediate control of the program to the States, a bill was drafted simply authorizing grants to the States for the purpose of serving lunches in all schools. Immediately representatives of the nonpublic schools pointed out that State constitutions would prohibit the States from allocating the funds to nonpublic schools, despite the fact that the federal law authorized them to do so. The legal experts in both the federal and state governments admitted that the courts had not decided whether *federal* funds appropriated to the States become state funds or whether, on the contrary, they retain their federal identity as they pass through state hands. Consequently, a compromise was reached whereby the State is asked to decide for itself as to whether or not it may disburse federal funds to nonpublic schools. If the Attorney General rules that the State may deal with the nonpublic schools, the full allotment of federal money is given to the State. However, if the Attorney General rules that a State is prohibited by constitution or statute from disbursing to nonpublic schools the funds allocated pursuant to this law, then the Secretary of Agriculture will withhold a portion of the State's allotment in the ratio that the number of children attending nonpublic schools bears to the total number of school children within the State. The money withheld is disbursed directly to the nonpublic schools. This provision of the law applies to the appropriations both for food and equipment.

This novel compromise preserves "States' rights" in education, but at the same time it guarantees that the Federal Government shall pursue its policy of promoting the *general* welfare by extending its assistance to all qualified schools regardless of whether they are under public or nonpublic control. It is expected that the school lunch law will afford an exceptional opportunity for close cooperation between the state educational agencies and the nonpublic schools.—*William E. McManus.*

Month by Month with the N. C. W. C.

Bishops' Relief Campaigns Receive Unprecedented Response

Great success has attended the two most recent relief appeals sponsored by the Archbishops and Bishops of the country for the benefit of war sufferers—that of the Bishops' War Emergency and Relief Committee taken up generally throughout the country on Laetare Sunday; and the "Food for the Children" campaign put on by War Relief Services-N.C.W.C. in the middle of May.

The gifts this year in the Laetare Sunday collection totaled close to the $3,000,000 mark, with collections running from 25 per cent to 100 per cent greater than last year.

The "Food for the Children" campaign also went over the top, with the original goal of 20,000,000 pounds of food exceeded by 50 per cent. Nearly five million pounds of canned foods have already been shipped to starving people of Europe and the Far East by War Relief Services-N.C.W.C. Shipments are being made as rapidly as ships become available.

Assistant Bishops Named For Rapid City and Portland Dioceses

His Excellency, Most Reverend Amleto Giovanni Cicognani, Apostolic Delegate to the United States, has just announced the appointment by the Holy See of a Coadjutor Bishop for the Rapid City, S. Dak., Diocese; and an Auxiliary Bishop in the Diocese of Portland, Me. Right Rev. Msgr. Leo F. Dworschak, vicar general of the Diocese of Fargo, has been named Titular Bishop of Girus and Coadjutor Bishop of Rapid City, S. Dak.; and Rev. Daniel Joseph Feeney, pastor of Nativity of the Blessed Virgin Mary Church, Presque Isle, Me., Titular Bishop of Sita and Auxiliary Bishop of Portland.

Bishop-elect Dworschak was ordained in 1926 and spent many of his priestly years in Fargo diocesan offices, serving as Vicar General at the time of his appointment as Bishop. He was honored by the Holy Father with the rank of Right Reverend Monsignor in May 1941.

Bishop-elect Feeney is a native of Portland, Me. He was ordained in Montreal on May 21, 1921. After ordination, the Bishop-elect took a post-graduate course in education at Marquette University and served as diocesan superintendent of schools in Portland from 1926 until 1929. He has been stationed at the Presque Isle parish since 1929.

CATHOLIC ACTION wishes the Bishops-designate happiness and success in their new fields of work.

Bishops O'Hara and Ready to Study Post-War Problems of Church in Japan

Two distinguished members of the American Hierarchy—Most Rev. John F. O'Hara, of Buffalo, and Most Rev. Michael J. Ready, of Columbus—will visit Japan on a mission of inspection of the situation of the Church in that country, particularly with reference to post-war problems of reconstruction and the development of missionary personnel. The journey is being made at the request of the Holy See and with the approval of General Douglas MacArthur in Tokyo and of the War and Navy Departments in Washington. Both men are nationally and internationally known—Bishop O'Hara having been assistant during the war years to Francis Cardinal Spellman, Vicar of the Military Ordinariate, and Bishop Ready, general secretary of the National Catholic Welfare Conference.

N.C.W.C. Official Honored By Treasury Department

Recently a medal was presented to Msgr. Frederick G. Hochwalt, director of the Education Department of the National Catholic Welfare Conference, by the War Savings Division of the U. S. Treasury Department in recognition of the outstanding service rendered by Catholic schools throughout the country in the sale of war bonds and stamps. In making the presentation at N.C.W.C. headquarters, Dr. Jarvis M. Morse, of the Treasury Department, recalled that in 1945 alone the pupils of the Catholic schools sold over 65 million dollars' worth of war bonds and stamps.

CATHOLIC ACTION—MONTHLY PUBLICATION OF THE NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."
—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. ADMINISTRATIVE BOARD

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NATIONAL COUNCIL CATHOLIC WOMEN

Convention Call—Learning Christian Social Principles —Diocesan Conventions— N.C.S.S.S.—War Relief

A CALL TO CONVENTION

THE tasks of war were met by N.C.C.W. affiliates with the high courage which marks the Catholic woman in her every work for Christ. No less valiantly are these same women accepting the even more difficult tasks of peace which the disordered world of today presents. But in proportion to their difficulty, the opportunities they offer women for effective collaboration in their solution are increased. Therefore, it is well that at this time the leaders of Catholic women's organizations and diocesan councils come together to take counsel and establish directives.

It was with pleasure that the Board of the National Council of Catholic Women accepted the kind invitation of the Most Reverend Edwin V. O'Hara, Bishop of Kansas City, and the Kansas City D.C.C.W. to hold its Twenty-third National Convention in their city. The date has been set, September 21-25. Convention headquarters will be the Muehlebach Hotel. Thus a meeting place convenient to all, in the heart of the country, is ready for our deliberations. As provided in the Constitution and By-Laws, local organizations are entitled to one voting delegate; diocesan and State councils and national organizations to two voting delegates. I urge all affiliates to send representatives.

The times call for our active participation in social and political life. The very theme of the convention, "Women's Duties in Social and Political Life," is a reawakening to the privilege and responsibility that is ours as citizens—citizens of our Nation, and, no one of us can doubt, citizens of the world. We must see in the privilege of the vote a means of achieving the best, most honest, most intelligent leadership. The underlying basis of good citizenship is religion, and the underlying motive of the work of the National Council is to assist in the winning of souls, a mission which calls for the reconstruction of the social order that all may have the opportunity to achieve their eternal destiny. Hence, the convention program will emphasize the spiritual training of leaders and promoting through the Confraternity of Christian Doctrine a deeper knowledge of religion. Taking cognizance of the fact that in the reconstruction of the social fabric of our times women's collaboration is needed in social service, in charities, in family life, in the affairs of youth, in international relations, in world-wide war relief, the program will embrace a consideration of these fields. Outstanding speakers will acquaint leaders with the great needs of the times and assist them to plan their programs. It is expected that a delegation of Catholic Action leaders from Latin America will attend.

After two years there is necessarily much business to be placed before the National Council in convention. I ask the representation of all affiliates at this most important meeting.—*Nan C. Garrison (Mrs. Thomas G.), president, National Council of Catholic Women.*

D.C.C.W. CONVENTIONS STRESS WOMEN'S LEADERSHIP

WITH a realization of the increasing opportunities and responsibilities of women today, diocesan councils in convention are calling their members to intensified activity in religious, social and political life.

Cleveland . . . The Most Rev. Edward F. Hoban, Bishop of Cleveland, speaking at the 20th annual convention of the Cleveland D.C.C.W., May 11, urged a vigorous effort for 100 per cent affiliation of Catholic women's organizations with the Diocesan Council, saying: "Through the Council you are giving assistance and support to the apostolate which the Divine Founder of our Faith assigned as the work of the priests and bishops of the Church. In order to achieve your purpose more effectively it is necessary always to keep in mind that the Diocesan Council is the official agency under the Bishop for the participation of women's organizations in the work of the Church." The Most Rev. Michael J. Ready, Bishop of Columbus, guest speaker at the luncheon session, also called attention to the need of using more and more the great power of an organized Catholic laity. At the luncheon, His Excellency, Bishop Hoban, presented to Mrs. Joy Seth Hurd, Cleveland D.C.C.W. president, the silver medal of the National Catholic Conference

on Family Life awarded to her as Catholic Mother of the year. Mrs. Hurd is succeeded as President by Mrs. Michael C. Geraci, formerly President of the Cleveland Federation of Catholic Women.

Lincoln . . . The 15th annual conference of the Lincoln D.C.C.W., held May 7-8, opened with Pontifical Low Mass celebrated by the Most Rev. Louis B. Kucera, Bishop of Lincoln, and closed with an oratorical contest for parochial high school students. His Excellency addressed the convention, appealing for the compassion and charity of the D.C.C.W. for the starving people of the world. Mrs. Thomas G. Garrison, national president, was an honored guest at all sessions and presented the awards in the essay and oratorical contests. Mrs. R. L. Clinton was elected President, succeeding Mrs. R. T. Malone.

Wisconsin . . . With the theme, "Live as Christ would have us live and remake the world," the annual spring conference of the Wisconsin State Council of Catholic Women, held May 8-9, was dedicated to National Family Week. Greetings from N.C.C.W. were extended by Mrs. M. A. McGarty, national director. Other speakers included Miss Helen Ganey, president, Chicago A.C.C.W.; Rev. James A. Magner, of the Catholic University of America; and Rev. Edward A. Conway, S.J., of the N.C.W.C. Social Action Department, who called on the women to help to stop the accelerating atomic armament race. He said: "The Holy Father has urged women to use the ballot as the fulfillment of their strict duty in conscience to safeguard the existence of the family. In a very literal sense, our families will cease to exist if the women of the world do not act now to stop the atomic arms race." Mrs. A. A. Isermann, who presided at the sessions, is succeeded as President by Mrs. B. J. Haley, of Chippewa Falls.

St. Paul . . . More than 600 women attended the 14th annual convention of the St. Paul A.C.C.W. in Minneapolis, May 9. Speaking on the theme of the meeting, "Your Destiny is at Stake," the Most Rev. John G. Murray, Archbishop of St. Paul, asked the women to prepare themselves to assume their responsibilities in all fields. A panel discussion of the Holy Father's address on "Woman's Duties in Social and Political Life" was presented by Mrs. Lexington Byrne, Mrs. Geoffrey P. Mahoney, and Mrs. Joseph J. McCarthy. Mrs. Thomas F. O'Neill, national director, extended greetings from N.C.C.W. and asked the continued cooperation of the women in the War Relief clothing project. Mrs. M. R. Drennen, who presided at the sessions, was re-elected president.

LEARNING CHRISTIAN SOCIAL PRINCIPLES

CHRISTIAN social action has a deeper meaning today for the 38 women from 11 states, Brazil and Chile who attended the 10th annual Institute on Industry and the second annual Institute for Social Action Chairmen held at the National Catholic School of Social Service, June 16-23, under the joint auspices of N. C. C. W. and the Social Action Department, N. C. W. C. Miss Linna E. Bresette, field secretary, Social Action Department, and consultant, N. C. C. W. Committee on Social Action, directed the programs.

Among the full-time faculty were Rev. R. A. McGowan, director, Social Action Department; Dr. Elizabeth Morrissy, professor in Economics, Notre Dame College, Baltimore; Sister Vincent Ferrer, O.P., professor in Economics, Rosary College, River Forest, Ill.; and Mrs. John Martin, instructor in Public Speaking, Washington, D. C.

Joint sessions were held on the Social Encyclicals, Post-War Economic Changes, the History of the Labor Movement, and Women in the Labor Movement; the Institute on Industry received special lectures on Labor Problems, Settling Industrial Disputes, and Public Speaking, and the Institute for Social Action Chairmen lectures on Council Women's Responsibilities, Consumer Standards, Programs and Problems, Participation in Mixed Groups, and Committee Organization and Programs.

Appreciation is extended to labor unions, diocesan councils of Catholic women and affiliated national organizations for the support given the two Institutes. Diocesan Council Chairmen from Burlington, Columbus, and Fort Wayne and members of the Diocesan Councils of Brooklyn, Des Moines, Detroit, San Antonio, and the Mt. Carmel Guild of Newark were present. The Institute on Industry drew its membership from offices and factories in Leominster, Mass.; Gary, Ft. Wayne, Hammond, LaPorte, and South Bend, Ind.; Springfield and Chicago, Ill.; Troy, Green Island, Jamaica, Brooklyn, and New York City, N. Y.; Cleveland and Toledo, Ohio; Detroit, Mich.; Philadelphia and Pittsburgh, Pa.; Troy, Vt.; San Antonio, Tex.; Chile; and Brazil.

A highlight of the Institute was a trip through the National Catholic Welfare Conference, concluding with a tea in the Bishops' Room, at which the Right Rev. Msgr. Howard J. Carroll, general secretary, extended greetings, and, with Miss Ruth Craven, executive secretary, N. C. C. W., received the guests.

N.C.S.S.S. GRADUATES — INHERITORS OF GREAT TRADITION

A QUARTER of a century in Catholic social work training was rounded out at the National Catholic School of Social Service on June 8. On the morning of that day, the graduates of N.C.S.S.S., their parents and friends, and the faculty and students of the school assisted at the Baccalaureate Mass celebrated by the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States. Speaking at the breakfast following the Mass, His Excellency congratulated the graduates on the completion of their work and encouraged them to put into practice the principles and methods of Christian love learned during their training period.

At the commencement exercises in the afternoon, twenty-six graduates received the Certificate in Social Work from the Right Rev. Msgr. Patrick J. McCormick, rector of the Catholic University. Rev. Lucian Lauerman, director of N.C.S.S.S., presided; Rev. Dr. Thomas E. Mitchell, dean of the School of Social Work of the Catholic University, gave the invocation; and Rev. Paul H. Furfey, head of the Department of Sociology, Catholic University, bestowed the closing benediction.

On this Jubilee occasion, Rev. R. A. McGowan, director, N.C.W.C. Social Action Department, and one who had known the School intimately during all its twenty-five years, paid tribute to the four great leaders to whom, more than to any others, the N.C.S.S.S. owes its foundation and great work, Monsignors Burke, Kerby and Ryan, and Miss Agnes Regan. "These four—and others," Father McGowan said, "put the stamp of their characters upon this school, upon the students who have attended it and upon this student body now, although all four have passed to their holy reward. Remember them with gratitude. Something of their character is in your character. You cannot escape it if you have lived in the spirit of this school." He pointed out that these students are "spiritual descendants" of these four leaders and of "all the others who have given their talents and will to this school, and of the Catholic lay women who have given their money, time and thought to its success." As inheritors of this great character, Father McGowan called on the graduates to be "more than a leaven." He said: "I want Catholic social workers to be leaders and not only a leaven. I want them to be especially leaders of Catholic lay organizations and I want them to help get Catholic men and women to back everything good in the prevention of all of the terrible consequences of our pagan time. I want them to help end the pagan time itself. Catholic women's organizations have spent much for this school. May I ask you to add your force as trained persons to the work of Catholic women's organizations in behalf of a Catholic civilization!"

As an affiliated school of the Catholic University, the N.C.S.S.S. presented twenty-three graduates at the commencement exercises of the Catholic University on June 12, to receive the degree of Master of Science in Social Work.

Opportunities to go forth as Catholic trained leaders will not be lacking to these graduates. The majority will be employed by Catholic charitable agencies in various cities in the United States, one will return to Puerto Rico, one to Panama, and one to the Dominican Republic. They will have the opportunity to be the leaders that Father McGowan envisioned when he said: "You are important, and important in an important era."

THANK YOU—PLEASE HELP AGAIN

Through the efforts of Catholic women, close to a million garments have poured into the warehouse of War Relief Services-N.C.W.C. to answer the N.C.C.W. appeal for Children in Need and for Sisters. These garments meant the difference between cold and warmth this past winter; they often meant the difference between life and death. Deeply appreciative of the splendid response of Catholic women, War Relief Services-N.C.W.C. sent a letter saying "thank you" to each organization and convent that helped in this vast project. These letters told of little Polish children walking barefoot to school on the cold ground, more than half of the tragic little victims suffering from tuberculosis, or, at least, incipient tuberculosis. They told of Sisters of Charity of Warsaw, with their poor feet wrapped in canvas, going about the destroyed city serving suffering families who live in dugouts amidst the ruins of their homes; of Sisters in the Philippines with not enough to cover them to go out and do their works of mercy; of Nuns in Madagascar forced to sell their furniture and sleep on the ground in order to keep their Missions going.

Tragic stories these, but War Relief Services-N.C.W.C. looks forward to even greater need next winter. They say: "Destroyed textile factories cannot produce needed goods for clothing and present supplies are exhausted. Clothing must come in from the outside. No matter what we do, thousands of little children will die. The more clothing we can get to war-destroyed countries by Fall, the more lives we can save—lives of helpless little innocents. Make no mistake about it, the warm garments you send keep life alive in shivering little bodies."

Shipments of over 13,307 boxes, containing over 946,973 articles of clothing contributed by organizations of women and Sisterhoods, is a year's record of which we may well be proud. But the need is not yet met. Little children still look to American Catholic women to give them a chance at life. Self-sacrificing Nuns ask your prayers and your charity that they may aid these suffering people; that you and they may together "clothe the naked" in the name of Christ.

FOOD AND HOMES FOR WORLD NEEDY

N.C.C.W. was among the 54 American national organizations with representative observers at the fourth U.N.R.R.A. Council Session, held last March in Atlantic City, to discuss world food supplies and the needs of specific areas. Herbert H. Lehman, U.N.R.R.A. director general at the time, expressed the thought of many that voluntary controls on food consumption in such "have countries" as America are not sufficient to insure the savings of foodstuffs necessary for relief programs. Another serious threat to the welfare of people living under famine conditions is the policy of occupation armies of "living off the land" in countries receiving U.N.R.R.A. aid. Over the protests of the U.S.S.R. delegate, the resolution of the American delegation was passed, specifying that occupation armies should not be allowed to "live off the land" by requisitioning food-producing areas in countries receiving U.N.R.R.A. aid for the civil population.

The question then arose of continuing aid to Displaced Persons. This portion of the meeting was covered in the June issue of CATHOLIC ACTION in the article, "Displaced Persons," by Rev. Philip J. Kenney. The problem is a continuing one because U.N.R.R.A.'s aid to Displaced Persons will be cut off next December, when U.N.R.R.A's mandate comes to an end.

Due to the temporary character of U.N.R.R.A. and the need to consider the effectiveness of the steps being taken to meet the present food crisis, another U.N.R.R.A. Council meeting was held on May 9 in Washington. Representatives of all U.N.R.R.A. nation members were present. The N.C.C.W. observer at this meeting was Miss Catherine Schaefer, assistant executive secretary, C.A.I.P., and consultant, N.C.C.W. Committee on International Relations. The present U.N.R.R.A. Director General, Fiorello LaGuardia, reported on the developments in the food crisis since the recess of the Fourth Session of the Council, March 29. The substance of this report was that starvation and death face millions abroad, and that U.N.R.R.A. is not meeting the situation adequately. After discussion, the Council unanimously recommended that the supplying and importing governments concerned develop immediately plans for the improvement of international machinery for the allocation of foodstuffs in short supply; that they develop immediately more adequate machinery for making effective all allocations, and that, in making allocations, the allocating authorities constantly seek to achieve a fair and equitable distribution of supplies among the United Nations according to their needs.

WITH OUR NATIONALS

Slovenian Women's Union of America: Miss Marie C. Prisland, supreme president, S.W.U.A., reports the Union's contribution to the war effort of $3,800,825 in War Bond sales; $22,059 cash donations to Red Cross and U.S.O.; 2,875 Red Cross workers with a total of 173,322 hours of service; and a service record of 810 members as nurses and nurses aides, 214 members in Women's Auxiliaries, and 9,709 sons, husbands and brothers of members in the armed forces, with 286 having made the supreme sacrifice.

Daughters of Isabella: D. of I. scholarships in the National Catholic School of Social Service for 1946-47 have been awarded to Miss Marianna C. Bauer, of Joplin, Mo., and Miss Kathleen C. Maguire, of Providence, R. I. Miss Mary E. O'Hare, of Fall River, Mass., and the Misses Mavis Surti and Joyce Pereira, of Bombay, India, have been granted D. of I. scholarships to continue their work at N.C.S.S.S.

Ladies' Catholic Benevolent Association: The eighth quadrennial convention of the L.C.B.A. will be held in Atlantic City, beginning on July 9. This will be the first convention held since 1941.

Catholic Daughters of America: "World Unity through Christ" has been selected for the convention theme for the biennial national convention of the Catholic Daughters of America, scheduled for July 8 to 11 in St. Louis. Featuring the convention program will be the dedication of the new "Queen of Peace" Trailer Chapel—a gift of the national body to the Paulist Order for its use in mission work in the South and Southwest. The Most Reverend Vincent S. Waters, Bishop of Raleigh and episcopal chairman of the Convert League, which sponsored the chapel fund, will dedicate and bless the chapel.

R.I.P.

N.C.C.W. has learned with deep sorrow of the death on May 9 of Mrs. Mary T. Horan, past president of the Pittsburgh Council of Catholic Women and former N.C.C.W. Board member from the Province of Philadelphia. Mrs. Horan served on the Board from 1928 to 1934. The prayers of Council affiliates are requested for the repose of her soul.

NATIONAL COUNCIL CATHOLIC MEN

Inside Job—Chosen Men: Part III —The Christian Doctrine of Property —Across the Country—Radio Schedule

INSIDE JOB — By William C. Smith

WHENEVER I think of the great outdoors, I am always reminded of the lady in Margaret Bowen's book, *Yankee from Olympus*, who, when a friend said she was going to the country for the week-end, replied, "Well, kick a tree for me."

I don't go about kicking trees, but the outdoors gets rather in my way at times. I like air-conditioning, I don't like rain, I can't stand strong sunlight—it blinds me—; in fact, I don't go for the outdoors and the country in a big way.

I guess that's one reason why I like radio studios. They are air-conditioned, they have regulated lighting, and it doesn't rain in them, unless you want to consider certain sound effects as approximating rain.

But I like them for something else, too. I like them because every week we use them to do two shows over the air—the *Catholic Hour* and the *Hour of Faith*. These are really inside jobs—not only because they use studios (air-conditioned, mind you) but also because they do an inside job on the listeners—way down in their souls.

That is where these two programs really count. We don't try to make Catholics out of people who aren't. But we do try with these two programs to make better Catholics out of those who are already members of the household of the Faith. As to the others, we hope they will begin to think at least a little bit like Catholics and be disabused of certain wrong notions that many of them have about us.

To expect everybody to agree with everything that is said on the two programs is asking entirely too much from human nature. A radio program that didn't get any complaints would be too good for this world, although every radio man hopes to get a chance to put on such a program in heaven, where not only moths and rust corrupt not, but where there is no static, no false notes in the music, and no problems of timing (for you have all eternity to work in).

But merely mundane radio shows, especially religious programs, have their own definite problems. For one thing, you can't tread on anybody's religious toes. That is why religious programs can't criticize anybody else's religious beliefs. You are always at liberty to express your own, but always in a spirit of charity towards others.

Nor can you force people to love God, but you can smuggle Him into their souls—after you've softened them up. The way we try to do it is to use good music that will intrigue them into listening for the message of the spoken words of the talk.

On another page of this section of CATHOLIC ACTION, you will find an excerpt from a letter we received from a man in Virginia. He is a non-Catholic, and yet he bears testimony to the fact that the *Catholic Hour* is definitely having a favorable effect on him.

During the month of June we had as the speaker on the *Hour of Faith* Father Hugh Calkins of the Servite Fathers. Father Calkins is the leading preacher of the Sorrowful Mother Novena, and a well-known writer in *Novena Notes*. The mail that Father Calkins received was especially large and gratifying. One of the many persons who wrote in for a copy of the talk, ended up the letter with—"It sure was good."

The reason this person and so many others said or felt that the talks "sure were good" is that Father Calkins knows how to talk to people without arguing with them or making them feel that

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"It pays to be ignorant." He talks as a man to men and women, not as a scholar to scholars. His talks are plain, clear statements of what Catholics believe and why they do such seemingly odd things (to non-Catholics, that is) as telling their sins to a priest.

This is the sort of approach that makes for a good radio talk. The singing commercial may frighten you into buying a certain kind of tooth paste for fear you will have bad breath if you don't use it, and therefore may not have any more dates with the girl you love. But our approach has to be much more indirect.

A real religious program never threatens, never argues. It tells and explains, but always with tolerance and understanding of the problems the listeners must face in their own lives if they are to enjoy peace of mind and an orientation towards the good.

Of course, we can surround listeners with beautiful music and lovely words, but the real work must go on inside their own souls. They must be elevated spiritually by our programs; we must help to plow and harrow their souls so that when the grace of God falls upon them, it will fall upon good ground and bring forth fruit a hundredfold.

That is why we say radio is an inside job—changing the very heart and soul of a man, orienting it towards the good that is ever beautiful, ever ancient, yet ever new.

That, too, is why we invite your help, your interest, and your prayers in our work. We want you to assist in the great apostolate for souls that can be accomplished through good religious radio programs.

CHOSEN MEN: Part III of a Series

"It is necessary . . . . that the clergy should seek out chosen men . . . . to work side by side with them. . . ." (Pope Pius XI)

"EXACTLY how can Catholic Action be established in *this* parish?"

The National Council of Catholic Men has observed and studied numerous practical methods which are working in parishes throughout the country, and has brought them together in a plan which it recommends. The plan is explained step by step in two pamphlets available to affiliates: the *Pastor's Outline for Training Laymen Leaders* and the *Manual of Instructions: Catholic Action for Men.* The plan is also the basis for this series of articles.

The first part of the plan is necessarily concerned with the essential role of the priest. For, if men's associations are the backbone of the body of Catholic Action (as indicated by Cardinal Pizzardo, president of the Catholic Action World Office in Rome), the priest is the soul. Where the soul is missing, there is no life. Where the priest is not active, there can be no functioning, no guidance, not even a beginning.

Monsignor Civardi in his *Manual of Catholic Action* emphasizes the indispensable role of the priest in Catholic Action: "Catholic Action is, indeed, a lay apostolate, but it is so along with the necessary assistance of the clergy. This is so true that Catholic Action flourishes precisely where the clergy devote themselves to it assistance, and, where the clergy do not take it to their hearts, either it is never born, or it dies in an hour."

So the overburdened priest takes on one more job—one so indispensable that Pope Pius XI calls it the "chief duty." While the task is difficult, however, the priest finds himself well repaid in the achievements of his men and the support, comfort, and companionship he discovers in them. He finds that, as a result of investing some time in training them, he receives dividends in time saved. More important, he finds in them an extension of himself, a means of multiplying his own good works.

The busy Pastor learns that he can delegate many works in the apostolate to properly trained men, and that thus he can save himself for the essential sacerdotal duties which he alone can perform.

In many parishes, the Parish Council of Catholic Men, under the guidance of the Pastor, has infused real life into societies of men which had grown listless for lack of a definite program, by showing them their militant mission in Catholic Action: to change the paganistic atmosphere of today into one of Christianity.

Parish Councils have helped build up an increased fervor and spirituality of the men and an appreciation of frequent Communion and attendance at the Holy Hour and other church services. This the men of the Councils were able to do by showing how each man, living his Faith all day, every day, can change the whole tone of his own surroundings, whether in factory, store, or office. In doing so they have influenced men the Pastor could never hope to reach.

They have helped the Pastor not only in spiritual matters but in material ways as well. The Block Warden system has been especially helpful in this respect. By having a representative in every city block or rural precinct, the system has enabled the Pastor to keep in touch with all his people; to keep an accurate census record and

know for sure how many families he has and where they are; and to distribute parish collection envelopes, bulletins, and other important material to every Catholic wage-earner.

They have persuaded storekeepers not to handle indecent literature, and have distributed Narberth articles of Catholic information to non-Catholics by mail, in person, and through newspapers.

These "chosen men" have done much also through their participation in a country-wide organization, the National Council of Catholic Men. For example, their unified support has helped the N. C. C. M. radio programs, the *Catholic Hour* and the *Hour of Faith.* In turn, these programs have been heard in the homes of Catholics and non-Catholics alike—right in the parishes, where they have done much towards a better understanding of the Faith and towards overcoming prejudice. Men of Parish Councils have helped also in various ways to enlarge the listening audiences of these Catholic programs throughout the country.

* * *

When Catholic action is functioning properly, the chief and immediate beneficiary in a sense is the Pastor. This is because the very purpose of Catholic Action is to make it possible for him to distribute much work among many hands.

But he is more than the chief beneficiary. He is the teacher and the guide. He is the soul of Catholic Action.

His most important role in Catholic Action is to "form the consciences of associates according to Christian principles, and above all, the consciences of those who are themselves to be the leaders."

He must teach them the true meaning and full significance of Catholic Action. He must "assist the laity, lest their action leave the right road that it must pursue, and that it may ever, with due fidelity, respect the rules and directions of the Hierarchy."

Pope Pius XI wrote on January 24, 1927: "In Our first encyclical *Ubi Arcano* We have declared that Catholic Action ought to be considered by pastors as belonging necessarily to their ministry." Later on he said: "In view of the multiplicity of the pastoral ministry, and of the new ministry of Catholic Action, the pastoral theology of once upon a time is no more sufficient." Finally, he said: "Catholic Action, although of its nature a work for the laity, can neither begin, nor prosper, nor produce its proper fruits without the assiduous and diligent activity of the priests."

It is the Pastor who will safeguard this "new ministry of Catholic Action," for he will make sure that even as he himself was well trained in discipline and obedience, so will the leaders of Catholic Action be trained.

Catholic Action will flourish because the priest takes it to his heart.

Across the Country

WELCOME! . . . . to the Florida State Council, Knights of Columbus . . . . a recent addition to the N. C. C. M. family.

NON-CATHOLICS write us a lot of nice letters about our two radio programs, the *Catholic Hour* and the *Hour of Faith.* One of the nicest ones we've read recently was from a non-Catholic in Virginia. Says he: "I have enjoyed the *Catholic Hour* above all programs on the air. You have had some of the best speakers obtainable, and they give the people the messages they need . . . . The 'Angelus' was very beautiful, and if everyone would observe it the world would be in better condition. Please write to the organist who played it tonight in the Holy Name Church in New York and thank him . . . . I really enjoyed it. I hope the *Catholic Hour* will continue to be broadcast forever. . . ."

THE SHADOW OF GODLESS TOTALITARIANISM which has fallen over Europe threatens the ideals fought for by Americans, Bishop Bryan J. McEntegart, of Ogdensburg, stated in a sermon at the recent meeting of the New York State Council of the Knights of Columbus, affiliate of N.C.C.M. Only "the moral leadership of America" (after she has "put her own house in order") could save these ideals, he said.

A MAN OF WIDE ABILITIES with an unusual outlook on life is Father James Keller, M.M. (Maryknoll Fathers to you). Everything he writes is to the point and practical. He doesn't live in anybody's ivory tower, let alone his own. He believes that Catholics ought to get in the fight for God and country—and best of all he shows us how to do it.

He's done it especially well in a little booklet called "You Can be a Christopher." Father Keller believes that *every Catholic man and woman can be a Christopher* too—a Christ-bearer —carrying Christ and His message to a world that is bewildered and lost.

We'd like all our affiliates to get this little booklet (only five cents—less these days than the price of a good cigar, and still less in quantity lots) and we'd like them to read it and act on it. . . . Write to the St. Paul Guild, 4 East 73rd St., New York City.

THE CHRISTIAN DOCTRINE OF PROPERTY

PAUL WEBER

This article is the third part of "Fundamentals of Social Justice," a lecture given by Paul Weber at the Labor Institute of the Detroit A.C.T.U.

HAVING considered the living wage and the right to organize, let us now examine the Christian doctrine of property.

We stand for the preservation of the institution of private property. Our objective is not to destroy private property as the socialist and communist would like to do, but to extend it, so that every citizen can be a property owner. This is just another way of putting the doctrine of the living wage.

We know from human nature that the right to possess private property is a fundamental human right. If it were not so, God certainly would not have protected private property specifically in two of the Ten Commandments: the seventh, which forbids us to steal; and the tenth, which forbids us even to covet or wilfully desire the property of another.

The sanctity of private property was stated clearly by Leo XIII in *Rerum Novarum*. In the course of a famous refutation of socialism, he said: "Every man has by nature the right to possess property as his own. This is one of the chief points of distinction between man and the animal creation. Because man alone among animals possesses reason, it must be within his right to have things not merely for temporary and momentary use as other living beings have them, but in stable and permanent possession; he must have not only things which perish in the using, but also those which, though used, remain for use in the future."

We reject completely the theory that the State or society as a whole holds original title to the property of the land and distributes it to the individual citizen; Leo XIII specifically declared that the right of private property does not derive from the State.

"Man is older than the State," said the Pope, "and he holds the right of providing for the life of his body prior to the formation of any State. And to say that God has given the earth to the use and enjoyment of the universal human race is not to deny that there can be private property."

Many further arguments containing invincible proof of our position can be found in *Rerum Novarum*. The individual title to private property deriving from man's human nature and reason as explained above is, however, only part of the story. Man is not only an individual; he is also a member of a family and a citizen of society.

Pope Leo XIII pointed out that the title of the family head to private property is even clearer than that of the individual man. "It is a most sacred law of nature," said the Pope, "that a father must provide food and all necessaries for those whom he has begotten; and, similarly, nature dictates that a man's children, who carry on, as it were, and continue his own personality, should be provided by him with all that is needful to enable them honorably to keep themselves from want and misery in the uncertainties of this mortal life. Now, in no other way can a father effect this except by the ownership of profitable property, which he can transmit to his children by inheritance."

"Our first and most fundamental principle, therefore," the Pope concluded, "when we undertake to alleviate the condition of the masses, must be the inviolability of private property."

We can, therefore, lay down these principles: (1) that the world is given to humanity for the use of all; (2) that for the equitable sharing of our common heritage of this earth, it is necessary that each individual possess and exercise the right to hold a certain portion of the world's lot as his own, to be used, stored, and disposed of according to his will (conditioned, of course, by the rights of his neighbor); (3) that since the objective of private property is to give every human being his rightful share in the fruits of the earth, private property must never be made an excuse for excluding anyone from that rightful share; and (4) that all forms of collectivism which would destroy private ownership, must be rejected by Christians.

RADIO SCHEDULE

THE HOUR OF FAITH (ABC Network)
Every Sunday, 10:30 a.m., E.S.T.

JULY 7, 14, 21, 28

Rev. Hugh Calkins, O.S.M., of Chicago, well-known writer, lecturer, and outstanding preacher in the Sorrowful Mother Novena, will give a series of talks entitled, "Modern Youth and Marriage."

Music by violin, harp and organ, together with a male quartet

THE CATHOLIC HOUR (NBC Network)
Every Sunday, 5:00 p.m., E.S.T.

JULY 7, 14

Mr. G. Howland Shaw, former Assistant Secretary of State, will continue the series of talks entitled, "The Road Ahead." *Music by the Choristers of St. Aeden's Church of Jersey City, N. J.*

JULY 21, 28

The series of talks by prominent Catholic laymen will be continued. *Music by the Choir of St. Aloysius Church of Jersey City, N. J.*

Papal Appeal For CRUSADE OF EXPIATION

English Translation of the Address of His Holiness Pope Pius XII in Response to the Greeting brought by the Sacred College of Cardinals on the Occasion of the Holy Father's Name Day—the Feast of St. Eugene, June 1, 1946. The address asks special prayers of expiation for the peace of the world, and at the same time inspires to greater courage in the interest of Christian principles, and pleads for the assistance of homeless prisoners of war and exiles. The text was not available in time for publication in the June issue of CATHOLIC ACTION.

ONCE more the feast of the holy Pontiff Eugene I, son like Ourselves of the Eternal City, gives Us, Venerable Brethren, the joy of being in your midst, intimately united with you, Our most immediate and assiduous collaborators.

Our holy patron has enjoyed for nearly 13 centuries in the glory of the Lord the recompense of his virtues and good works, and for Us who bear here below the burden of the supreme Apostolic ministry it is a deep consolation to feel that We are aided and substained by his powerful patronage.

It is likewise a great comfort to us in the midst of such grave circumstances and such exacting duties to know that We have the support of your tireless cooperation and unalterable fidelity. They have been testified to Us afresh by your venerable Dean whose fresh vigor belies his years with all his customary nobility of expression and delicacy of thought.

Instability And Uncertainty of Present Hour

Our thoughts bring Us back to a year ago. All over Europe the arms had at last been laid down, the whirlwind of war was quieted and a sense of relief flooded all hearts. After such long and piercing anxiety they hailed the advent of peace, of a peace which although still insufficient to satisfy their legitimate aspirations might suffice at least to create tolerable living conditions.

A year has passed. Today it is but too clear that We were right, alas, in allowing Our words to betray the uneasiness which weighed on Our fatherly heart, the anxiety which threw a shadow over Our joy. From the cessation of hostilities to a true and genuine peace, We insisted, on the occasion of this same feast, the road will be long and arduous, too long for the pent-up aspirations of mankind starving for order and calm.

Since then there have been multiplied efforts, discussions, exchanges of views, even direct contacts between the statesmen in whose hands lie the destinies of the world, but not seldom one gathers the impression that true peace—peace such as answers to the needs and the yearnings of the human and Christian conscience—rather than coming closer is moving away, rather than gaining strength and consistence as a trust-inspiring reality, tends almost to fade away and vanish.

The more the cards heap up on the international conference tables the greater become the difficulties and hindrances to the achievement of solutions that are morally justifiable. How premature, not to say illusory, appears today the hope that all men of responsibility, without exception, in view of the lessons taught them in the bloody school of war would show themselves really animated by a deep horror of all ideas of despotism, of every attempt at the forcible domination of other peoples.

It is by an upright and equitable attitude toward the weak that the strong show a sincere abandonment of an imperialistic, domineering spirit and a genuine adherence to the principles of justice, but, as long as a more or less veiled threat of recourse to violence or to political or economic pressure smothers the voice of right, one must admit frankly that the first sure and decisive step toward a just peace has not yet been taken.

How then can We be surprised if the lack of security and the precarious and uncertain situation lays a heavy burden on people's spirits, if a general sense of uneasiness, or discontent, of discouragement poisons the air, clips the wings of every noble purpose, clogs all good will and suffocates the spirit of generosity and dedication necessary for real reconstruction.

Can We be surprised if that very instability and uncertainty which is disturbing international relations as well as the internal order of individual nations poisons the struggles between parties and the conflict of opposing interests, increases their bitterness and stirs up passions even to the extent of preparing and provoking their violent explosion in an uncertain future?

Delicate Mission of the Church

The grave duty always resting on the Church to arouse the consciences of all to inculcate rectitude, moderation and respect for truth and law becomes particularly hard and distasteful in times of agitation and crisis. But for that very reason it becomes doubly important and imperative when in fact the tide of earthly competitions and rivalries takes on the menacing aspect of a swelling tempest, when in the heat of the fight ephemeral alliances dictated solely by economic and political interests threaten to destroy the sense of true Christian brotherhood, when subversive and atheistic elements seek to take the leadership of the deluded masses as if they were a silly flock, hiding from them under false appearances the objectives, especially in the moral and religious sphere, toward which they are leading them—it becomes all the more necessary that the Church irradiate from its high beacon the light of Christ to illumine the track and point out with precision the bounds beyond which, to the right and to the left, are hidden rocks and whirlpools ready to cleave and swallow down the ship.

Undoubtedly, the bitter experiences of the war, the delusions of the post-war period and the prevision of a future so poor in hopes confront the Church in the discharge of its work with an ever-growing multitude of men whose strength has been exhausted by misfortune and whose vigor and energy have been undermined.

Exhortation to Confidence and Courage

There is no reason, however, why We should allow ourselves to become frightened or dejected or fail to take a comprehensive view of the entire situation. Therefore, We shall never tire of telling our children and as many as agree with them to have confidence. Do not become down-hearted, you are many, many more than the appearances seem to indicate, even though others by their bravado and arrogance aim to create a false impression of the strength of their ranks. You are strong, and stronger than your adversaries, because your intimate convictions (it is they that count the

most) are true, sincere, substantial, founded on eternal principles and not on false ideas, on erroneous systems, on fallacious maxims, on momentary impressions or opportunism. God is with you.

In profound humility but, at the same time, with the greatest gratitude to God, We can well insist on the protection God has never ceased to exercise in defense of His Church in order to bring it victoriously through the squalls of recent years, especially those of the war years, and that over the whole surface of the globe. We have under our eyes the reports which reach Us from the entire world, and despite all the opposition, all the defects which could and did appear, We may make this affirmation: The Church as a whole stands united and sound, within and without. Wherever, because of deliberate and systematic persecutions or as a result of the cruel war-time destruction, it was deprived of every visible support and despoiled of its legitimate possessions, it saw the spirit of union increase among the faithful and their zeal grow more ardent.

And if not everywhere, at least in the majority of cases it came out of the trial with a renewed, youthful vigor. One might say that in the light of the terrible happenings of the past few years, which called up before the mind the picture of the Last Judgment, the children of the Church, no less in mission countries than in countries long Catholic, experienced almost sensibly the truth of their Faith and the unchallengeable worth of Christian thought. And as to what concerns works of charity, courage and heroism to the shedding of blood for the Faith, We do not hesitate to say that the Church of today can well stand comparison with that of the past.

And hence it is a point of capital importance in this hour that Catholics and all who admit and adore a personal God and observe His Decalogue do not permit themselves to be frightened by anything in the world, but rather that they appreciate their proper strength.

CHURCH IS CHAMPION AND GUARDIAN OF TRUE LIBERTY

Let them, therefore, realize how much they, and they alone, can really and efficaciously contribute to the work of reconstruction, and that it will never reach a happy conclusion if it is not based on right, on order and liberty—on liberty, we wish to emphasize, to reach out to what is true and good, liberty such as shall be in harmony with the well-being of every people in particular and of the whole great family of peoples. Such a liberty the Church has ever proclaimed, guarded and defended.

Over 60 years ago, Our great predecessor, Leo XIII, called on the evidence of history to show the Church's incessant solicitude to protect the peoples against the despotism of princes careless of the common good, to defend municipalities and families against unjust interference on the part of the State, and to uphold the dignity of the human person and the rights of every Christian (Cf., Enc., Immortale Dei, Nov. 19, 1885, Leonis XIII, Acta, Vol. 5, page 142).

Have not these assertions received a new and convincing confirmation in the past few decades?

THOUGHTS ABOUT TOMORROW

Tomorrow the citizens of two great nations go in compact array to the polling booths. What is really at issue? It is to be decided if the one and the other of these two nations, of these two sister nations of Latin culture, of more than a millenary of Christian civilization, will continue to rest on the firm rock of Christianity, on the acknowledgment of a personal God, on belief in the spiritual dignity and the eternal destiny of man, or if, instead, they will choose to entrust their lot for the future to the unfeeling omnipotence of a materialistic State without any ideal beyond this world, without religion and without God.

The one or the other of these two possibilities will come to be according as the names victorious at the polling-booths shall be those of the champions or of the wreckers of Christian civilization. The answer is in the electors' hands, theirs is the high responsibility, and how serious it is!

On the one side there is the spirit of domination, of domination by State absolutism, which claims for itself all the controls of the political, social and economic machine of which men—living beings made to God's likeness and sharers by adoption in God's own life—would be only the soulless wheels. On its side the Church rises serene and calm but resolute and prepared to resist any attack. She, as a good, tender, charitable mother, certainly does not seek a fight but because she is a mother, by the sole moral force of her love she is firmer, more indomitable, more immovable than all material forces when there is a question of defending the dignity, the integrity, the life, the honor, the liberty, the eternal welfare of her children.

FOR PRISONERS AND EXILES

And now, Venerable Brethren, after Our intimate celebration of this festive recurrence, how could We leave you without directing Our thoughts to so many other sons of Ours whom the war and the post-war period have for many long years deprived of every family joy.

Feast days and domestic anniversaries make them feel only more keenly than on other days the bitterness of exile. We intend to speak of the prisoners of war and of civilian internees, then of those who having been stripped at times to the last farthing of their meager savings, have been driven from their homes and their native land, and finally of those who, singly or in wandering groups, have not the heart to return to their old homes, no longer such for them in the present circumstances, and who seek anxiously to make a new home for themselves elsewhere.

We spoke about them recently in Our last Christmas message and in Our address to the diplomatic corps come to greet us last February. We readily acknowledge that in the past few months notable contingents of prisoners of war have been repatriated. If, then, today We dwell once more on the hundreds of thousands of men still held prisoner and of those unhappy people without fatherland or home, it is because We feel ourselves driven to it by the innumerable petitions imploring Our intervention and because such a situation calls imperiously for a speedy and efficacious remedy.

These multiple and insistent appeals on behalf of the prisoners of war come to Us from people of every social condition. There are mothers who yearn to have again their sons so far off. There are wives who can no longer support the burden of family needs weighing on their own weak powers now at length worn out. There are sons who vainly await the encouraging smile and practical aid of a father who will mould and prepare them for the hard requirements of life. Groups of townspeople and public authorities demand the return of their youth, the best forces with which to begin and carry on the work of reconstruction in their own countries. And with that work is bound up the general restoration of the society of the nations.

Among the prisoners, some very young were conscripted in mass just before the end of the war and, without ever having handled a rifle, find themselves thrown into concentration camps. Of the others, far more numerous, not a few, away for a whole seven years from their fatherland, have already passed possibly five or six of them languishing in captivity or dragging out a miserable life in labor squads.

We are not unaware that the cold texts of international law do not oblige the victor to free his prisoners till after the conclusion of peace, but the daily aggravating spiritual and moral needs of the prisoners themselves and of their relatives, and the sacred rights of matrimony and of the family cry to Heaven more loudly and more strongly than all the juridical texts and demand that an end be put to this regime of prisoner of war and concentration camps.

If, however, one or another of the victor States for economic reasons judges it could not dispense with the manual labor of these workers, they would do well to consider if such an advantage could not be equally or better secured by substituting for them free men of the same country as the prisoners on just and humane terms of discipline and work.

Nor are We unaware of another difficulty often brought forward to justify the painful delays in repatriation, namely, the scarcity of transport and the imperative necessity of other shipments. Still, We cannot but express the hope that humane feeling and political wisdom, which urge everyone to be deeply interested in these men's return home, may take precedence of other considerations and interests, however legitimate, and may point out opportune expedients such as shall provide both for the restoration to their homes of prisoners detained overseas and for the exigencies of post-war traffic.

As to the other two categaries who have been exiled or otherwise obliged to live far from their fatherland, sometimes in territories with a population already superior to what their agriculture and industry could support in normal times, there should be a question of providing for the settling of these poor people overseas, and We are quite confident that the States and continents capable of receiving them will not fail to open their doors to them and so perform a work of great Christian charity.

FOR THE FEAST OF THE SACRED HEART

On this first day of the month dedicated in a special way to devotion to the Most Sacred Heart of Jesus We feel more keenly than usually an immense sorrow at the sight of human society more than ever withdrawn from Christ, and, at the same time, an inexpressible compassion at the spectacle of the unprecedented calamities with which it is afflicted because of its apostacy.

For that reason We feel urged to raise Our voice once more to recall to Our children of the Catholic world the warning the Divine Saviour has never ceased to stress down the ages in His revelations to the privileged souls He deigned to choose as His messengers: Disarm God's punitive justice by a crusade of expiation the world over, oppose to the band of those who blaspheme the name of God and transgress His law a world league of all those who give Him due honor and offer His offended majesty the tribute of homage, sacrifice and reparation which so many others deny Him.

It is, therefore, Our ardent desire and our express purpose that the month which begins today and will close this year with the celebration of the solemn feast of the Sacred Heart of Jesus may be in its entirety a devout and fervent preparation for that feast, above all by giving practical effect to that great mission of expiation and reparation through acts of piety, charity and penance.

We trust that the zeal of Our most venerable Brethren in the Episcopate, of priests and Religious, members of Catholic Action, and especially of the young will draw back from the hearts of the faithful of the Universal Church a Confiteor of humility, repentence and trustful recourse to the Divine Mercy with such sincerity, ardor and intensity of spirit as to compel, so to speak, Him who is bountiful to forgive (Is. 55, 7), to fulfill in favor of the New Alliance the promise already made by the mouth of the Prophet to the people of Israel: *Revertere aversatrix Israel ait Dominus et non avertem faciem meam a vobis quia sanctus sum dicit Dominus et non irascar in perpetuum* (Jer. 3, 12. Return, oh rebellious Israel, saith the Lord, and I will not turn away my face from you: for I am holy, saith the Lord, and I will not be angry forever.)

With the hope deep in Our heart that this confession and profession of the entire world, presented to the Father in Heaven by the Heart of Jesus which is a propitiation for our sins and our peace and our reconciliation (Lit. of the Sacred Heart of Jesus), may placate His justice and draw down on the whole human family an abundance of His grace, We bestow on you, Venerable Brethren, on as many as are yours in the Lord, and on all those who are one with you in community of thought and feeling, Our Apostolic Benediction.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

July, 1946

1-6—Summer School of Catholic Action—Morrison Hotel, Chicago, Ill.
2-5—Seminar on Negro Problems—Washington, D. C.
8-11—Catholic Daughters of America—St. Louis, Mo.
9—Ladies' Catholic Benevolent Association—Eighth quadrennial convention, Atlantic City, N. J.
9-11—Seminar on Spanish Speaking—Santa Fe, N. Mex.
16-18—National Congress for the Enthronement of the Sacred Heart in the Home—First national convention, Milwaukee, Wis.
29-Aug. 3—Summer School of Catholic Action—Our Lady of the Lake College, San Antonio, Texas.

August, 1946

11-17—Daughters of Isabella—National Circle, Milwaukee, Wis.
15-19—Catholic Central Verein and National Catholic Women's Union—National convention, Newark, N. J.
19-24—Summer School of Catholic Action—Fordham University, New York, N. Y.
20-22—Supreme Council of the Knights of Columbus—64th annual meeting, Miami Beach, Fla.
22-25—International Federation of Catholic Alumnae—17th biennial convention, Detroit, Mich.
23-26—National Conference of Catholic Charities—32nd Meeting; and Society of St. Vincent de Paul—Annual Meeting, South Bend, Ind.
26-31—Summer School of Catholic Action—Morrison Hotel, Chicago, Ill.